2: Batchelor M-5 (1877-1924)1927
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obtain from the younger generation. She told me she was ninety years of age, which I could well believe. I was seeking information about tattooing. So I said to her. 304 888 [115]

Self. Your mother tattooed you very cleverly. I have never seen it better done. (This seemed to please her).

Woman. Ah, yes. My people took a pride in this when I was a child. But now, alas, the customs have changed.

Self. Yes, indeed. Let me see now, what was this tattooing called when you were very small. What did your grandmother, for instance, call it?

Woman. Ah, yes. Its old name was *eschi-piri*, and this means "Blackstone wounds."

I was delighted to get this word, for I had never heard it before. It carried my thoughts right back to the time when the Ainu used obsidian knives. And this linked them up with the stone age. It was a ringing echo from the past. I spent a very profitable hour with this old lady and she told me she had also some tattooing done on her back, but this was done in order to take away some pain she had there. She could tell me nothing about the origin of the custom. [757] ●

I used to try my very best to get the Ainu mothers to promise not to tattoo their girls, but to bring them up as the Japanese mothers did theirs. But it was in vain. Old customs die hard. And, they said, "When Aeoina the divine and his sister came down from heaven, the latter was tattooed, and before her departure hence she introduced the custom among the Ainu women." When some of the children or younger women began to rebel against the custom, both men and women intimidated them. The women said, "The divine sister of Aeoina taught us that if any woman marries a man without first being tattooed in a proper 304 [177]

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539 fetishes and offered apologies; nevertheless, the man got no better at all. Later on the sick man had the following dream.

"In his dream a snake was seen, which said, 'O man! listen well to me. When you were getting firewood, you cut and killed a snake, and I am his brother. We are angry for our brother, and so have sent you this illness. And, although you have made fetishes and prayed, you have not recovered your health. For what we desire to have offered us are fetishes made from walnut wood; therefore make some of this tree and offer them to us; if you do so, we will make you well.' So spake he. After that the man woke up and told others about his dream. And so the men made fetishes out of walnut, and, offering them to the snake, made prayers. And then the man got well. This is how it came to be known to the Ainu that snakes like walnut fetishes. The reason why these creatures are called 'grass root' is because they move about among the roots of grass." Snakes are called "rope" by some.

825 "When the summertime has come and while it is very hot, the skins of the snakes peel off, and then the people say, 'Inasmuch as it is now very hot, the divine snakes have taken off their clothes; their skins have peeled off.' So they say.

● [757] "Should there be a wart upon the foot or hand of anyone, if he will take the skin of a snake and rub the place with it, a cure is certain to follow. Or, should the insteps or back of the hands crack, then, if the skin of a snake be burnt to powder and rubbed into the places, they will be healed immediately.

"Snake skin is a woman's charm. Sometimes snakes come to the granaries and stay in them for a long time and leave their skins among the grain. When a skin is found there, it is treated with great care and respect. The men seeing it say, 'From now on, the year will be fruitful and this granary will be

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the demon of disease, and that he was giving instructions to his servants." 539

The son of an Ainu fisherman once told me that the albatross is looked upon as a servant of the chief god of the sea, and it is said that, if the fishermen are favoured with the presence of some of these birds when at their calling, they are sure to be successful. And so it came to pass that one of the names given them is *isho-kapiu*, i.e. "sport-bringing sea-gull." Like many other deities, the albatross also is supposed to go to other superior gods with prayers and intercessions for and from men, and he is splendid in fighting against the demons of disease on behalf of men and women. 825 [776]

One may well wonder why the shaman above spoken of carried the head of one of these birds about with him. It was for the purpose of exorcism. Had he thought well to do so, he might have made a strong decoction out of scraped albatross skull and bill scrapings, and given her enough to produce vomiting. In this way would the demon of sickness have been cast out of both her and the man who was ill. Then, after having paid the proper fine to the shaman, all would have been peace and health again (a good deal, of course, depending on the fee given).

But according to the Ainu, it is not only certain bad smells the demons are afraid of; they also dislike anything of a nauseous flavour. They will flee before such, post-haste. At one time and another we have had hundreds of sick Ainu staying with us. These I always sent to the city doctors for diagnosis and medical treatment. One day one of the men told me that he wished to change his doctor, for his medicines were of no use. Said he: "I drank a whole bottle full, a three days' allowance at once this morning, and, instead of feeling better for it, I am much worse! I thought that if I took three days' allowance at one go, I should have three days' betterment in one day. But 757 ● 753

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753 I am worse. It would be best to change the doctor, for
753 I want to get back to my village soon." He also said that it was not bitter enough to frighten any demon, however small, out of him!

Another one came in and told me his physic was no good at all. It was far too sweet to expect it to drive the demons out. I went and told his doctor this, and got him to make the next bottle as nasty-tasting and ill-smelling as he possibly could. He did, and the man very soon got well and went home. That doctor was a good shaman, indeed, for he soon exorcised the demon. Both of these men enhanced the odour and flavour of the doctor's medicine by that filthy albatross decoction which they made themselves.

754 But the cutting of clothes was not the only way of practising witchcraft. One day, as Chief Penri and I were walking along a path in the forest, we came to a tree, to the stem of which a small image of a man had been nailed fast. The chief looked scared and I asked him what it was. He told me that someone had an enemy he or she wished to die soon, and this was the way in which a deed of murder was being secretly done. It was put there so that the object of the curse might see and know, for this would frighten him and make the working the more sure. He would expect to sicken and die. It was a clear case of sympathetic magic. One of the nails went through the region of the heart and the other through the head. The old man was certain the spell would work in time. "For," said he, "the demons are very quick to hear curse-prayers when said to them."

789 In the same way, too, as we were going down
754 a river in a dug-out boat we happened upon a very tiny boat with the straw image of a man sitting in it, being, as it were, rowed by another straw image. This also, the chief told me, was a very evil way of practising sympathetic magic. This boat was supposed to float down the river to the mouth, and then drift

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278 supposed to be the origin of the malady. For cuts, the
753 people chewed leaves and tied them over the wound.
Some would scrape deer's horn or the bristles of
164 whales, if procurable, into fine powder and put that
252 upon the place. In cases where persons had been scratched or partly scalped by bears, the wound was first washed with fresh cold water, then the scalp was put as nearly as possible into its proper place and kept there by sewing with hair or very fine nettle fibre. The only man I ever met who had been thus treated had his scalp sewn on crookedly and his ear was all awry, and this gave him a very comical appearance. Powdered deer's horn or whale's bristles was put along the seams. If a person was accidentally shot by a poisoned arrow, the spot touched by the poison was either sucked or cut out, then washed, and horn powder put on the wound. Broken legs and arms were set as well as possible and bound up in rough splints.

825 One day, as we were passing along by the seashore,
753 a great number of small birds arose out of the grass close to us. The man who was with me told me that these were called *pa-koro-chikap-po*, and this means 'little bird demons of disease.' The following is what he said about them.

"During the early spring, little birds with grey coloured feathers and a patch of red on the tops of their heads come and settle near the seashore. If a person should kill one of them, many evil diseases would at once attack the villages round about, so one ought not even to pretend to cast a stick or stone at them, call them names, or even say so much as one word to them. He should turn his face away and pretend not to see them."

755 When a person first becomes ill, friends generally
757 make him lie by the fireside upon his mattress, for *Huchi*, the goddess of fire, is said to have a special care for such. The people also have cords suspended from

2: Batchelor M-5 (1877-1924)1927
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the rafters over the patient, so that he or she may lay hold of them when they wish, and by clinging to them raise themselves up to a sitting position. I have frequently seen the women performing what they call *sitata* on sick people as they recline or sit. This is a process in which several women kneel or sit round the patients and treat them by massage. It is a very rough process and sometimes amounts to a thorough kneading and pummelling of the entire person with the hands and fists. At other times, when one is very ill indeed, the *sitata* consists chiefly in holding the body tightly, so as to try and prevent the soul from escaping. This is the women's part. As for the men, they sit round the fire, where they make fetishes and do worship.

In working cures, water is thought to be of great efficacy, and is often used. When persons faint, for example, or are at the point of death, water is freely blown over them from the mouth, or sprinkled over them with bunches of spray-wood or grass. A young man of my acquaintance fell from his horse one day, and was left upon the path in a state of unconsciousness. As the event proved, he had three ribs broken. In order to restore him to consciousness, water was applied. I was informed by the lad's uncle that before he came to, three large tubs of water were poured over and sprinkled on him. Poor lad, the wonder was that he did not die of kindness!

When a person desired to know the reason of his malady, he sent and fetched a shaman to come and explain it. This is not merely an echo of the past, for it is sometimes practised at the present day. One day when I went into a hut to visit a sick woman, I found some women not only blowing water over her and holding her body tightly, but others also very busy turning out the water tubs and pots, while some were holding lights and others sweeping the floor.

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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inau kamui credited with an effective odour is made of the bird cherry (*kikin-ni*) and is called Nursing (Ikaluye) Kamui. It is still sometimes employed in fevers and is placed by the bedside while an infusion of the bark is administered to the patient.

Plate VII, fig. 4, shows Chikube-ni Kamui. He is of lighter make than most others because he is used to drive away evil spirits from the young bear in its last 'running round' before its ceremonial death. He is also attached to the cage of a bear cub which is being reared for the ceremony. He is carried round an intended house-site in a rite of purification performed when evil spirits are believed to lurk there. Among other of his tasks the most socially important is defence of the village against spirits bringing epidemic disease. Then he is called Kotan-Kikikara Kamui, but this name is also given to Kinashut Kamui, whose effigy of curled shaving (Pl. IV, fig. 2) is even more potent. Either may be installed a short distance from the village at each end and where a road enters. But the *shutu inau kamui* is said locally to be more for general protection or for such milder diseases as measles, whooping cough or influenza; for smallpox or a severe epidemic of typhoid Kinashut Kamui is invoked. However, neither of them is invoked once a severe epidemic has broken out in the village.

The bodies of several *shutu inau kamui* are made of elder. One of them, Soko-ni Fuchi (Pl. VII, fig. 5) is invoked in difficult childbirth to aid Uari Kamui, deputy of Kamui Fuchi, should one of willow be insufficient.

Another *shutu inau kamui* is Ramat-tak Kamui, so called because it can bring back the *ramat* which has wandered too far from a person's body. It is rarely used but is invoked when a patient is unconscious from a sudden seizure and is thought to be virtually dead. The elder-tree body of this *kamui* is formed like that of other *shutu inau kamui*, with one difference: the heart is taken not from the hearth but from the earthen floor, a pinch from each side of the entrance, where the posts of the two Apa-sam Kamui guard the house from intrusion by evil spirits.

The body (*netoba*), without curled shavings, is made near the hearth after prayer to Kamui Fuchi, with a backward-shaven *inau* standing in the ashes, and is then erected on the hearth, at the end facing the doorway. Next, a fairly long prayer is made to the *kamui* on the left of the doorway (the right on entering) in which the petitioner is called 'grandchild', as in prayer to Kamui Fuchi. In

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776
778 this and in the shorter prayer to the *kamui* on the other side they
755 are both addressed as ancestors. Then the earth is bound to the
532 body with curled shavings, the tassels are adjusted, the doorway
[782] deities are thanked, and Kamui Fuchi is again asked for help. Then the effigy is set up beside the unconscious patient. My informant, Nisukrek-guru, has told me of instances in which elders achieved resuscitation by this means, and he had seen it work when other methods had failed.

If Ramat-tak Kamui is successful it is brought to the hearth; four to six bunches of curled shavings are attached to it; it is again stuck in the lower hearth; Kamui Fuchi is thanked, and it is taken out by the door, not by the sacred window like other *shutu inau kamui*. In this respect it shares a procedure common to the worship of Nusa-koro Kamui and of the ancestral spirits on festive occasions. No *inau* are set up at the soul *nusa*, but it is brought to the *nusa* of Nusa-koro Kamui, thanked and dismantled. Should it fail, it gets only two bunches of curled shavings, is not taken again to the hearth, and is dismissed with scant ceremony.

[824] Ai-ush-ni Kamui (Pl. VII, fig. 6) is a *shutu inau kamui* whose body is made of a thorny tree (*Acanthopanax ricinifolium*). Though a formidable looking warrior, he is not much employed; in fact, the only evil spirit whom, to my knowledge, he is engaged to fight, [757] is Pauchi Kamui, and then only for stomach-ache. The effigy is set up near the sufferer, and water in which the chopped root of the tree has been boiled is taken frequently. That it is employed against stomach-ache may explain why the belly of the effigy is not [789] flattened by shaving, as is usually done with these effigies. Another variety of this *kamui* is employed solely to drive out evil at the *nusa* of Nusa-koro Kamui. Known as Ika-kik (Driving-out-evil) Kamui, it has only an ephemeral existence and has therefore no curled shavings. It has the usual nine wings, a headband and a belt. But, instead of a spear and sword, it has a club of the same thorny wood hung from the headband. The patient is brought to the *nusa*, prayer is offered, and the club is used to beat the air round the patient. I have not seen this, but am told that it is sufficient to drive the evil Pauchi away.

776 The making of two kinds of *shutu inau kamui* is believed to in-
778 volve risk to the maker. This is explained by the uncertainty of
322 their disposition; they may take umbrage at any slight or inad-
532 vertent lack of reverence. But the cause of the dread lies deeper,

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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IX

EXORCISM

(*UEPOTARA*)

THE various classes of *kamui* were described in Chapters I and II, and it was noted that though the 'important' (*pase*) *kamui* are generally beneficent, yet they are apt to resent disrespect or neglect of offerings. Reverence is necessary in soliciting their help; and accident, disease or other misfortune may befall those who neglect them, or who neglect a custom or infringe a taboo. Thus, serious illness is usually attributed to the action of some *kamui*, or to possession by evil spirits, when the victim becomes 'tied up'.

When there is ordinary sickness the Ainu have a choice of many herbs, some reputed to heal particular diseases and a few magically efficacious against several. But where there is serious illness, whether of mind or body, the older folk are quick to suspect the action of a cantankerous or malignant spirit.[1] Purification is necessary for the expulsion of such spirits, or their influence, from humans, places or things. *Epiru*, the general word for purification, is not used for human beings; for them *ukakik* (striking upon) or *kashikik* (striking from above downwards) are the words in general use; these terms are never used for places or things.

[1] The causes of disease were believed to be as follows:
(*a*) The work of an evil deity (*nen kamui*) or a stubborn deity (*nitue kamui*).
(*b*) The influence of the evil spirits of sterile women (whether living or dead was not ascertained).
(*c*) Retribution for the sinful acts of ancestors.
(*d*) The action of symbiotic worms in the abdomen.
(*e*) The result of curses by someone with a grudge against the sufferer.
(*f*) Possession by some spirit.—H.W.

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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partly washed off with the hot infusion; soot from the pot bottom was gently rubbed in, and a cloth, usually black, was dipped in the infusion and dabbed on the wound. At the same time a form of words *pash chi-yai, roshki, roshki, pash ren-ren* (soot enclosed remain, soot sink in, sink in) was repeated several, usually three, times as a spell.

The black colour of the cloth and the darkness of the infusion may have magical properties, for the Ainu know that neither the black dye of the Japanese cotton cloth nor the bark infusion could affect the colour of the tattooing to any extent.

Whether the avoidance of tattooing during menstruation was a taboo or was based on greater sensitiveness and liability to inflammation at that period is uncertain. Those being tattooed had to abstain from flesh and fat, live on water for two or three days and vegetable food for a week and remain in the house for at least a week; my aged informants, never secretive about their beliefs, regarded these merely as wise precautions to hasten healing. There was often so much swelling of the lips after extensive tattooing that eating and speaking were prevented for some days. It was rare that there was sufficient inflammation of the arms to discharge the pigment, but the scars were indelible.

The Ainu regarded tattooing not merely as beautiful but as emphasizing group solidarity and communion with their great spirit ancestress, Kamui Fuchi, whose soot protects them against the evil spirits which, though invisible, are always near.

In the southern districts tattooing has been abandoned by general consent within the last thirty or forty years. In the northern province of Kitami it was abandoned earlier, and there old women of 70 may be seen without it or with but a tiny spot on the edge of the upper lip.

Drugs and Medicines

The usual name for aconite is *suruku*, which may mean 'great bow poison'. In prayer it is called Monorushi Kamui,[1] the meaning of which is uncertain. It is a feminine *kamui* susceptible to flattery

[1] In the Saru Basin this *kamui* is said to be the head of the aconite spirits, and to have resided on the top of a sacred mountain near Pirstori. The headman of Pirstori village controlled the collection of the aconite which grew on the mountain, and which was highly prized as being extremely poisonous. The granting by him of permission to collect was accompanied by a *kamui-nomi* ritual and

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and is also called Iso-uk Kamui (game-taking) and Kamui Pase Guru (potent person). But Iso-sange Mat (game bringing-down female) is a title of Hash-inau-uk Kamui as goddess of the chase; I am told that this title is not used in prayer.

In the Saru district, though aconite grows in the wilds, the favourite source was a stretch of open land near Piratori. When permission had been obtained Kamui Fuchi was besought, and about the middle of September promising plants were selected. It was said that if they were gathered earlier the millet would not ripen, and a fine was imposed on the gatherer. At the place of gathering, *inau* of the usual number and kind were set up for Shiramba Kamui and Hash-inau-uk Kamui, who were prayed to for poison of good quality and successful results. The roots were wrapped in mugwort and hung up to dry in the rafters.

A kind of swallow-wort, *Cynanchum caudatum*, known as *penup* or *ikema*, besides being used to make Penup Kamui, is sometimes taken by sufferers from acute indigestion, whether this is attributed to an attack by Pauchi Kamui or to some material poison. Taken in a large quantity it is said to cause vomiting and diarrhoea, and such elimination may account for its non-lethal results. However, if poisoning is diagnosed, vomiting is encouraged by giving salt, if obtainable, in strong solution, and by a physical treatment that is usually effective. The round wooden mortar is laid on its side and the patient laid across, with his head low, while one person holds him in position and two others roll the mortar to and fro. They keep chanting '*penup tambu, he mawe; he mawe, he ashin*', which means 'pluck out *penup*; magic, go outside'. In cases of aconite poisoning the treatment is similar but more desperate in one respect. In both, Kamui Fuchi is asked to bless the treatment, but in this case Ru-koro Kamui is invoked, the patient is taken to the hearth and is compelled to swallow a mixture of water and faeces after the elder has tasted it (or pretended to). This is said to be a good emetic, which is likely enough. The patient is also rolled on the mortar, the formula being '*Topochi Kamui, he mawe, he ashin*'. *Topochi* has various meanings, but here it means aconite poison. It is said that some renowned *ekashi* had been able to eat aconite with impunity.

the solicitation of Monorushi Kamui, and he supervised on the spot all collection of aconite. Each aconite plant was believed to be an incarnation of Suruk Kamui.—H.W. (Watanabe, *Japanese Journal of Ethnology*, Vol. 16, 3/4, p. 262.)

/764 cont./

844 As soon as the child comes out of the vagina the parturient woman spreads her legs. In case she is too weak to move herself a big ball of old clothes wrapped together is pushed between her knees.

An experienced woman always stands beside the woman in labor whom she does not leave from the moment of the first [593] [604] [602] birth pangs. Usually it is her own mother or aunt, but another loving relative may also take her place. Several times I saw that a relative came to the pregnant woman who was awaiting her confinement in the house of her husband, even though there was no lack of experienced women in that particular house. The latter were probably considered more distant or less loving.

844 To speed up the birth and to lessen the pains, they massage ● 757 the woman. The midwife moistens a piece of a marine plant [824] which is called sea herb (laminaria), she warms it so that slime issues forth and with this slimy mass she rubs first the back vigorously and then more gently the chest and abdomen. On [825] this occasion the following secret remedy is also often used: a dried bat is wrapped up in wood shavings and rubbed over the belly of the sick woman. If the parturition still proceeds with [237] [824] difficulty they pluck some hairs from the belly of a bitch, wrap them with willow chips and start massaging anew.

844 The woman who acts as the midwife prays to the spirits of [782] [769] the deceased ancestors, who are generally considered the sole [539] protectors of women, to help the sick woman. This prayer usually goes like this: "Wherever you may be, my little grandmothers, please help today a suffering woman!"

Only a wise and courageous woman can be a midwife. She must be able to control her feelings and may not lose her head at the moaning and whimpering of the woman in childbirth, or tremble in sympathy for her. She must be able not only to alleviate the physical suffering of the sick woman, but also to pacify her mentally. If it is the woman's first childbirth, the midwife exhorts her to bear her pains patiently, just as other women have done who already have children who now help them with their work and who are therefore the object of envy to childless women.

/766 cont./

846 not to disturb the rest which the sick woman so badly requires.
852 They eat the prepared dishes and take part in the jubilation of
574 the household.
[158]

The Woman after Parturition.

846 The sick woman is served food of the best and most digest-
262 ible sort possible. She is given rice and dried or fried fish with seal oil, but no juicy berries and no foods at all that are not readily digestible. Thus I once witnessed a woman in childbed refusing to eat rye-bread although she liked to eat it ordinarily. A woman in this stage is also not permitted to eat very cold foods, and everything is served to her at a tepid temperature.

846 For five days she is not allowed to sew, cook or do any other work. If she is weak her convalescence will last even longer. Under normal conditions a woman in childbed will get up on the sixth or seventh day and gradually go back to her usual tasks.

844 The Ainu pay special attention to the childbed. For instance,
757 massage is continued even after delivery. To alleviate the pain it is supposed to be advisable to wrap into the chips with
[825] which the rubbing is to be done a piece of the dried uterus of
[823] a bear or the tooth of an iron saw. They also massage repeatedly with moistened sea herb. Ainu women generally suffer pains after birth in the sacral region and to remove they they use various remedies. Among others they prepare poultices for the sick woman of sand heated at the fire and then put into a little
[824] bag. Also warmed chips of elder (Sambucus) are laid between the woman's feet, or warm stones wrapped in chips are laid on her abdomen. Instead of the chips they sometimes also use grass.

[514] If the patient's excretions are too violent and painful an
[824] infusion of wild grass (arakoikina) is prepared and taken by the woman. They also boil a certain grass, simosineka (Lamium) and a certain tall plant called hopenukina, and with this warm tea they wash the body of the woman in childbed. Sometimes she will also drink an infusion of a certain plant called okina.

[823] A strongly recommended cure for the woman lying-in is that she carry during the first four to five days heavy coral stones of

/766 cont./

844 [857] [823] the size of pigeon eggs which are kept as treasures in every family.

To speed up the extrusion of the afterbirth they wind a narrow strip of silk around the abdomen of the woman, and /767/ she herself pushes her finger deep into her mouth in order to cause vomiting. As soon as nausea sets in, the afterbirth ordinarily separates.

The latter is wrapped together with all the other excretions in a mat and laid down somewhere outside, away from the dwelling, after sundown. If the birth took place during the night this refuse may not be removed till the break of day.

845 The Ainu have never heard of a vagina tearing during parturition, and it is probable that this never occurs with them. But there are rare cases in which the woman is unable to bring forth the child. I knew a widower whose wife had died because of this; for the Ainu do not know of artificial means to help in a difficult birth.

846 Concern with the health of a woman lying-in does not end with the birth. Until approximately ten days have passed the woman is not allowed to leave the house, even if the delivery has taken place among strangers and the woman desires to return home as soon as possible. At her departure the owner of [574] the house in which she stayed prepares soft shavings on which the woman is bedded in the sled or boat.

845 844 114 Comparing my observations of the conditions among the Ainu and the Gilyak I must come to the conclusion the Ainu women bear children with greater difficulty and more pain than the Gilyak women—And this depsite the fact that the position of the latter is considerably worse not only during childbirth but also generally in the family life. A well-known Russian research-traveller, Krasheninnikov, who towards the end of the 18th century wrote a work entitled "A Description of Kamchatka," mentions in this book that among Ainu living on the Kuril Islands the delivery of children is a more difficult process than among the peoples of Kamchatka, since the period of convalescence of the Ainu women on the Kuril Islands,

/767 cont./

by their own assertion, sometimes lasts as long as three months after the birth of a child. In 1903, during my stay among the Ainu a 32-year old woman died a few days after her delivery who had suffered violent pains and had lost consciousness during the birth. The child came into the world alive but died a few days later.

Twigs of the taxus baccata strongly heated and then laid on the body of the patient are also considered an excellent remedy to help the weakened woman regain her health as fast as possible.

Treatment of the Newborn.

The umbilical cord is cut with a knife; the wound is sprinkled with the powder obtained by rubbing river shells together, and the wound is then bandaged with a piece of cloth. The navel always heals normally and a fracture of the navel is totally unknown to the Ainu. They massage the head of the child several times a day since the Ainu maintain that it might otherwise be misformed. The head must be rounded back and front and also on top. This form the Ainu try to achieve in shaping the soft head of the child. At the same time they wrap the child's head /768/ with soft, warm chips of wood, especially where it is soft.

The newborn baby is washed with warm, clear water without any admixture on the very first day of its life. A boy gets a colder bath than a girl. They pour the water in small quantities from a vessel made of birch bark onto the body of the child which they hold with the left hand over the floor while they rub it with the right hand. It is forbidden to use water for the bath that one has previously had in one's mouth, as is the custom among the Gilyak. The Ainu believe, that the child will develop a disease of the eyes if he is washed in such water.

As soon as the child is wrapped in diapers it is given nourishment. During the first day the newborn is usually suckled by another woman who still has enough nourishment. But when no suitable women is in the vicinity the mother herself will giver her breast to the child right away. When the mother has